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MISCELLANEOUS.

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General Summary.

Since our last, we have had no later intelligence from England than that brought by the WINDSOR CASTLE. We therefore embrace the present opportunity of giving to our Readers, a portion of an able and highly interesting Report on the Province of Malwa, from the pen of that distinguished Indian Officer, Sir John Malcolm.

The Report itself, which has been submitted to Government, and printed by its order, for the information chiefly of the Heads of Office in the Civil and Military Branches of its Service—contains upwards of 700 Quarto pages, which are full of new, useful, and interesting information on Central India. There are some portions of this Report which the Government might probably wish to consider as official documents that ought not yet to be too generally promulgated; yet there must be many portions, to the most extensive publicity of which not the slightest objection could apply; as the Government must be as largely benefitted as the community by the general diffusion of knowledge on all subjects calculated to increase the prosperity of the country, and the welfare of the people over whom they rule.

We should be glad indeed, to see this diffusion of information on all topics connected with India, more general than it is; that those who desire to be well-informed for the purpose of discharging their duty more efficiently, might not be so often obliged to grope their way in the dark, unaided by the light or experience of others; but the progress to this improved state of things, though slow, is sure; and when we cannot have all we desire, we must learn to make the best use of all we possess.

The portion of this Report on Malwa that we have selected for publication to-day, relates to one of the most important features in the History of all countries—the Judicial Administration. We shall follow it up with some other portions of the Report as occasion offers, in the hope that both the Government and the Indian Service generally may benefit as much as possible by the agency of a Press, from which we hope they will derive even more benefit than they ever expected evil; in the days of their greatest alarm; which, thanks to the triumph of good sense over weakness and timidity, are already numbered among the days that are gone, never, we both hope and believe, to return again to haunt the imaginations or disturb the peace of even the greatest lovers of quiet and repose.

In our Number of to-day, we also publish from the MORNING CHRONICLE, an account of the Proceedings at the Annual Meeting of the London Auxiliary Bible Society. In no point of view does our native country shine forth with such unrivalled lustre as in the number of its benevolent institutions. All ranks and classes of the community, of all sects and opinions, seem eager to emulate each other in their attempts to benefit their fellow creatures; and though the modes they adopt be as various almost as their opinions, and differ considerably in their measure of utility, the leading feature in the whole, the wish to do good, is praiseworthy in itself and honourable to our national character. As soon as an evil appears, a desire is created to relieve it; one sympathising heart finds out another, and they endeavour by their united exertions to effect a remedy; the princely donation of the noble not disdaining to join with the widow's mite, who rejoices that from her slender pittance she can still save something to add to the stock, and do its portion of good.

The spirit which gave rise to the Bible Society is so excellent, and its object so grand, that we do not know how to speak of them in strong enough terms of approbation; and we therefore regret the more that with such amazing exertions as this Society has made, and the very extensive influence it possesses, the views of its members should have been in some respects so contracted as altogether to endanger their success. They seem to have forgotten that the great object is, not only to diffuse Christianity, but to do so in its purest form; not only to put the Bible into men's hands but to enable them to understand it aright. To attain this object, education should go hand in hand with religion; and for every Bible that is distributed, one individual should have his mind prepared by instruction to receive and comprehend its sublime truths. Unless they do this, they must be like the sower who sowed by the way side, in the stony places, or among thorns; and their seed will be equally unfruitful. The truths of religion, the highest species of human knowledge, and which the greatest men have found their faculties hardly able to grasp, are not assuredly fit food for minds sunk in brutal ignorance and perverted by gross superstition. If without any attempt to enlighten their minds with general knowledge, the doctrines of Christianity be unfolded to them, will not this be casting pearls before swine? and instead of being improved themselves, will they not debase religion by associating it with the wild delusions of their own imaginations?

It cannot be pretended that the Bible was intended to supersede all other sorts of knowledge; and experience has taught us that the most excellent of its doctrines are unable to maintain their purity among an ignorant people. If all the inhabitants of Africa and Asia could be made to read the Bible to-morrow in their respective tongues and believe in its doctrines (a stupendous miracle indeed) what sort of Christians should we have? Not surely such Christians as the people of England and America, or the generality of modern Europe. We should rather look for their parallel in the darkest ages, when the See of Rome ruled over the minds of men with a rod of iron, and made its victims languish in dungeons or end their lives in miserable tortures.

These newly made Christians being open to the arts of selfish and designing men, who would find it their interest to delude them, would soon be plunged into the grossest errors, and there would remain nothing of Christianity but the name. But if by education we first emancipate their minds from the fetters of superstition; Christianity may then be infused into them with advantage as into a vessel purified to receive it. By acting in this manner we should best fulfil the precept of the Gospel: "Go ye, therefore, TEACHING all nations, and baptising them."

When a good work is doing, care should be taken that it is done well, or the errors made in the outset may be found irremediable ever after. The inhabitants of the Sister Island are Christians, and staunch ones too; yet many sensible and pious men think them unfit to enjoy the rights of British Subjects. The miseries of that unhappy country may, many of them, be traced to difference of religious opinions; but all the efforts of all the philanthropists in the British Isles, were they to lay down their lives in the attempt would not remove the prejudices and errors (if such they be) that distract Ireland, and seem to divide it as a wall of adamant from the rest of the Empire. The diffusion of Education secures a people against superstition and adds a lustre to religion itself.

Auxiliary Bible Society.**ANNIVERSARY OF THE LONDON AUXILIARY BIBLE SOCIETY.***Morning Chronicle, November 1, 1822.*

Yesterday the Annual Meeting of the above Society was held in the Egyptian Hall of the Mansion House. The attendance was numerous and respectable. The centre of the room was appropriated to Ladies, and was completely filled by females elegantly attired, and of most interesting appearance. The parts of the room appropriated to Gentlemen were full to overflowing, but the strictest decorum prevailed under the superintendence of the Lord Mayor, who presided on this occasion. A strong sensation was produced in the room by the introduction of an Indian Warrior in the full costume of his country. He was of portly demeanour, intelligent aspect, and greatly attracted the attention of all present.

The business of the day commenced at about half-past eleven.

The LORD MAYOR, on taking the chair at that hour, addressed a few words to the Meeting, in which he expressed himself sensibly flattered by the honour they had done him in calling him to so important a situation, when a subject of such deep and universal interest to the happiness of mankind was to be brought under consideration. He could not help feeling at the same time, that he was surrounded by many persons more competent than himself to undertake such an office; but as he felt proud of the distinction, it should be his endeavour to discharge the duties thus imposed on him to the utmost of his abilities (applause).

The Annual Report was then read by the Rev. Mr. Clayton, as follows:—

After some introductory observations, the Report proceeds as follows:—

"Your Committee are happy to be able to announce that the receipts and issues of this year have exceeded those of former years, the particulars of which will be detailed in the Treasurer's statement. The amount received during the year is 1242l. 14s. 9d. The amount paid to the Parent Society is 1022l. 1s. 6d. The number of Bibles and Testaments distributed since the last Report, is 1302 Bibles, 534 Testaments, making a total of 20,327 copies of the Holy Scriptures circulated since the commencement of the Society.

"The Committee have not been inattentive to the command which they received at their appointment, respecting the formation of a Ladies' Branch. After having repeatedly deliberated upon, and cautiously examined the plan recommended by the Parent Society, the Committee adopted most of its regulations, and having convened a public meeting at the City of London Tavern, succeeded in establishing a Ladies' Branch to the City of London Auxiliary Bible Society, under auspices more favourable than they had ever ventured to anticipate.

"Her Royal Highness the Duchess of Kent has condescended to become the President of the Society.

"Ladies have accepted the office of Vice Presidents. Mrs. Fry and Mrs. John Deacon have consented to act as Joint Treasurers, and more than 170 Ladies have engaged to ascertain the wants of the poor, to receive their contributions, and to distribute the Scriptures with system, punctuality, and perseverance.

"The Committee will refrain from expressing the delightful anticipations which this measure has excited, and will confidently wait till the return of another anniversary before they enlarge upon this interesting subject. They may then probably have the opportunity of appealing to experience and to facts in confirmation of their animating hopes.

"The Committee have now the painful duty to inform the Meeting that the Rev. D. Wilson has been constrained by illness to resign the office of Secretary; an office in which he has conferred important benefit upon the Society.

"During the past year, the Honourable and Rev. G. T. Noel, and the Rev. W. Dealtry, have preached sermons in behalf of the Society. One of these was attended by the Right Hon. the Lord Mayor and Mr. Sheriff Waithman.

"The Committee would now gratefully record their obligation to the Corporation of the City of London, who have presented to the Society the liberal donation of one hundred guineas. When the Committee acknowledged this grant, they requested the Right Honourable the Lord Mayor to accept a complete set of the Annual Reports of the British and Foreign Bible Society, and of your Auxiliary, with which request his Lordship complied in the most courteous manner.

"In passing from this allusion to the Chief Magistrate, the Committee would not withhold a public acknowledgment of the obliging attention and assistance which they have derived from several of the Aldermen, and from both the late Sheriffs. This assistance has been of great importance to the Committee in their efforts to supply the Prisons of the Metropolis with the Holy Scriptures.

"In Newgate 42 Bibles and 33 Testaments have been distributed, in order that every cell and day-room may have copies of the Scriptures in proportion to the number of its inmates. The Committee have repeatedly seen the prisoners reading the Bibles, with which they have been supplied by your liberality.

"In Giltspur-street Prison 28 Bibles have been distributed, some of which are chained to particular stations, and placed upon desks prepared for them by the Governor.

"To the Fleet Prison 24 Bibles and 24 Testaments have been granted, which are kept by the Governor, and lent to those persons who are willing to read them.

"A zealous Agent of the Society is accustomed to visit this Prison, in order to offer Bibles to the prisoners at reduced prices.

"From White-cross-street Prison the Committee have received additional testimony of the benefits which are resulting from the plan adopted in that establishment, which was detailed to you in the last Report. The Bibles occupy a conspicuous station over every table; they were gratefully received, are carefully preserved, frequently read, and highly valued. All the Governors of these prisons have afforded the Committee every possible facility in the performance of the undertaking.

"The Committee have also, through the recommendation of Mr. Sheriff Williams, presented 100 Bibles to the last female convicts who were sent from their native country; and the Committee would now renew an expression of gratitude to that Gentleman for his assistance in the execution of this grant. Upon the cover of each Bible was stamped in large characters "The gift of the City of London Auxiliary Bible Society," and within the cover was written the name of the woman to whom it was given. The Bibles were delivered to the convicts by one of Mrs. Fry's Prison Committee after the vessel had sailed from London."

The Report thus concludes:—

"But While the Committee mourn over the ignorance and misery which still exist, they acknowledge with admiring gratitude that the Divine blessing has prospered in an astonishing degree the undertakings of the British and Foreign Bible Society.

"They will not attempt to describe the operations and results of this noble Institution, for who can number the blessings it has dispersed in every quarter of the globe? Who can follow it through the different nations of Christendom, and mark the ignorance it has counteracted, the sorrows it has assuaged, the miseries it has healed, the asperities it has softened, the charity it has enkindled, the souls it has saved?"

"Who can follow it through the vast regions of Asia, and calculate the numerous copies of the Scriptures in the various languages of the East, which it has circulated, and is circulating, amidst the countries enveloped in Pagan or Mahomedan darkness?"

"Even Africa, in its western, southern, and now eastern shores, is rising from its degraded state to hear the words of grace and truth.

"And in the immense continent of America, both north and south, zealous efforts are now made to disseminate the sacred word.

"While the Committee refer to these splendid results, they would call upon surrounding friends to implore a continuance and an extension of them.

"Let the motto of the City of London vibrate through this assembly 'Domine, dirige nos;' and let every success be ascribed to Him alone from whom cometh every good and perfect gift. 'Not unto us, not unto us, O Lord, but unto thy name, O Lord, would we give glory.'

"Let all now duly estimate the opportunity which is presented to them. Let all now, according to their ability, by their pecuniary contribution, by their earnest supplications, and by their zealous efforts, aid a society which is scattering around with a benignant hand blessings spiritual as well as temporal. Its aim is universal love; its instruments are truth and holiness; its statutes the sacred Scriptures; its simple dependence the divine blessing; its reformation the tacit and noiseless subjection of the heart; its friends all who love the Bible; its temper, meekness, and long suffering; its triumphs, joy in the Holy Spirit; its tendency, the happiness of man; its consummation, everlasting life."

Lord ROCKSavage in a short speech, the greater part of which was delivered in an inaudible tone, expatiated on the great benefits resulting to society in general from the labours of one institution founded for the express purpose of diffusing the word of God. They all knew from the best authority, what joy the repentance of a sinner was calculated to excite, but it was impossible to conceive the multitude of those who might have been saved and converted through the instrumentality of their exertions. His Lordship concluded with moving that the Report should be received and adopted.

The Rev. JOHN ANGEL JAMES, of Birmingham, rose to second the motion. He began by congratulating the Meeting on the success with

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which the Holy Book had been circulated and then complimented the City of London on the part which it had taken of this great work. Never, he observed, did that illustrious fetter (alluding to the Lord Mayor's chain) appear more illustrious than while he presided over such meetings, and gave his sanction to such principles as they had assembled to propagate. For his own part he was always happy to express the attachment which he felt to his native country. His admiration of the magnanimity and liberty and power and wealth and zeal which characterised her amongst the nations of the world.—That her magnanimity might be without the evils of pride, her liberty without anarchy, her power without oppression, her wealth without arrogance, and her zeal without fanaticism, were the wishes of his heart. Thus they might see the British name greater in its humanity than in its power, greater in the works of grace than when she made her enemies tremble. If ever he was proud of his country it was at this moment, when she was occupied in distributing the Holy Scriptures, "to be a light to lighten the Gentiles, and the glory of my people Israel." If it were possible for him to have a choice in such a case he would say, let me live in Britain at the commencement of the 19th century, and in that wish he would not be influenced by the glory of her arms, or the wisdom of her counsels, so much as by that zeal and devotedness to the cause of religion, which had made her the light and joy of the whole earth (applause). It was not necessary for him in such a place to eulogize the Bible, as well might he think it necessary to eulogize the Sun on a harvest day while it was shining on the fertility and abundance which its beams had cherished. It had been said, and wisely said, that the man who made two blades of grass grow where one grew before, was a patriot, and a friend to mankind; much more might it be said that the man who deposited one Bible where there was none before, was a benefactor to the human species. But the success of their exertions had surpassed their warmest expectations, and was in itself a proof that they were under the protecting eye of the Omnipotent.—Who could have anticipated, on the first foundation of this Institution, that in so short a space of time upwards of a million sterling would have been expended in the purchase of Bibles that three millions of copies would have been circulated, and that America would have become one Bible Society from the falls of Niagara to the banks of the Mississippi. Again, on looking to its effects, wherever it had made its way they would find the widow deriving consolation from its blessed promises, the orphan hope, and even the profligate improvement and reformation; they would find the Bible in that hand which was accustomed to grasp the pick-lock. What he would ask was the reformation? it was the act of bringing the Bible from the monasteries and opening it to the people (applause). He had heard some fears expressed with regard to Popery; for his own part he had no such fears. He should as soon be afraid of the return of witches and hobgoblins, for Popery could only blossom in the dark. He would give the Catholics the revival of the Jesuits, and even Catholic Emancipation, and still be without any apprehension as to the success of their doctrines. Neither was he afraid of Atheism; as well might the bats and owls put out the light of the sun by the flapping of their wings, as the frothy declamation of the French philosophers extinguish the moral luminary. To sum up all, he would say, that the best means of doing good was to circulate the Bible, and the best means of circulating the Bible was to support such an Institution as they were that day assembled to contemplate and encourage (applause).

The Resolution was then agreed to unanimously.

The Rev. Dr. THORPE claimed the patience of the Meeting while he submitted a few simple observations on the nature of the undertaking in which they were engaged. The undertaking was most arduous; it was to circulate the Holy Scriptures all over the world; and required a sacrifice of time and money, which suggested the propriety of inquiring whether it was necessary or not. The Holy Book itself, disclosing to us the prospect of futurity, and warning us of the preparation that would be required, proclaimed such an undertaking to be grounded on the will of God. Another argument was to be drawn from the present condition of mankind, with respect to the Holy Scriptures. Upwards of six hundred millions of people were still destitute of these sacred lights; and the greater part of them were ignorant of the existence of such a book as the Bible. If that was the case, the necessity was abundantly made out. But it had been said of a large portion of the Heathen World, and especially of India, that they did not want it; that they would not accept it, and therefore could not be improved by it. That argument was capable of being met by facts, and facts could not be overthrown. Let them look to India itself, to the Islands of the South Sea, to the shores of Africa, and particularly to the state of Regent's Town, in the colony of Sierra Leone, and they would find so many proofs to contradict the assertion that Heathens could not understand or be benefited by the Bible. Again, with respect to home, they had this additional fact to shew that Bibles were wanted—they had the fact that three millions of Bibles had been already circulated, and that more were required. The next question that presented itself was, whether the object was practicable or not? If they took up a map of the world, they found it studded over with Bible Associations. Another fact in support

of its practicability was the anxiety manifested in all parts of the world to receive that blessed Book. The Society directed its labours under the special blessing of Almighty God. Many circumstances might be adduced in support of this opinion, but the most striking of all was, that at the very time when a neighbouring nation was rioting in blasphemy and impiety, the hand of God was lifted up to prepare the circulation of that blessed book which was to follow and put it down. It had been stated among other objections, that there was no use in circulating the book without a commentary to explain it. God had done all he could in giving one book, but man said, we must write another book to explain it. This was, indeed, a singular instance of humility. It had also been stated, that the Bible it ought not to be circulated without the Prayer Book, as if by so doing they must bring the Prayer Book into contempt. But they had not brought it into contempt—they could not—on the contrary, by circulating the Bible they had contributed to circulate the Prayer Book, and it was a fact, in fifteen years since the establishment of Bible Societies, there was an increase in the circulation of the Prayer Book, as compared with the 15 years preceeding, amounting to 150 thousand copies. Another objection was, that it would lead to the slow but certain overthrow of the establishment in Church and State. If there was any plot of this kind in their contemplation, it was certainly most strangely conducted, for they had contrived to interest in its success many dignitaries of the established Church, and Ministers of the Crown, among whom was Lord Liverpool himself, who had described the Bible Society as their best protection. This, he thought, was a sufficient answer to the apprehensions so expressed. He should trespass on their attention no further, having, he trusted, already said enough to show the benefits of the institution after a fair examination of the arguments or assertions opposed to it from time to time (applause).

The Resolution was agreed to unanimously.

Sir C. S. HUNTER returned thanks on the part of the President and Vice-Presidents, and stated, that though he had read the Bible as a school boy before, he had never entered into its spirit until he became a member of that society, from which period he had never quitted it. He hoped that all present would do the same, and feel the same consolation which he felt and should continue to feel to the end of his life. As to the tendency of such an institution to overturn the Government, he could not for a moment entertain it when he saw the Ministers themselves among the number of its friends. The Bible not only inculcated duty and worship to the Divine Being, but duty to the Sovereign and good will to all man kind!

Mr. Alderman BROWNE came forward to move the next Resolution. He said he considered it a high honour to have been selected by those who had the direction of the affairs of the Society, to advocate this great and glorious cause, but he could with great sincerity say, that he wished custom would allow him simply to state his good-will to the Meeting, and propose the Resolution which he held in his hand. He was convinced, that after the cheering information which they had just received, and the eloquence which had advocated the objects of the Institution, what he could say could only tend to weaken the impression already made, and to which the countenances of all around him bore testimony. There could be nothing more gratifying in the circumstances connected with the Society than the spirit of union and conciliation to which it gave rise. When he reflected upon the difficulties, doubts, and asperities to which man was subject in this transitory state, it was with no common satisfaction that he saw all sects and denominations of Christians mingling in that assembly, where all differences were lost, and all were alike anxious for the promotion of human intelligence and happiness, by the circulation of that book which taught man how to be happy here, and to obtain felicity hereafter (applause). In meditating on the many mercies of which he had been a recipient, he deemed it not the least, that he was born in a land like this, justly famed for its charity, intelligence, and religious feeling. Its hospitals, instituted to relieve the calamities that flesh is heir to, and the many institutions of humanity with which England abounded, amply bore out his assertion. But it must allowed that untill of late years, their charity assisted man only as respected his inferior nature, but now was the dawning of religious instruction, and increasing endeavours to serve man as an immortal being (applause). Placed as we were in a state of comparative darkness, it had pleased a bountiful Creator to give them the volume of Revelation to be a light to their feet, and a lantern to their paths, but their ancestors never dreamt of such a mode of diffusing it as this one, though they held it in veneration. As a proof that it was so held by our venerable Hierarchy, he need only allude to that part of the Coronation Ceremony where the King entered into a solemn covenant with his subjects, and the Archbishop presented his Majesty, not with the Prayer Book, but the Holy Bible (loud applause), and accompanied it with these words—"We present to your Majesty this book, the most valuable of all, containing the lively oracles of God, and the ordinances, which, blessed are they who hear and do them." He was content to quote those words, in answer to those who said that the opinions of the Hierarchy were inimical to the object which they had in view. The advice there contained applied to all, for there

was no condition of life to which the maxims of the sacred volume were not applicable, and in which their observance did not secure to man, as a private or social being, happiness here and hereafter. In the benefits of its circulation, it might be truly said, that the rich and the poor had met together—well might the parent say to the poor child who was leaving his dwelling to earn his bread by the sweat of his brow, “silver and gold have I none, but I give to thee the most valuable thing, that word which affordeth comfort and strength, whose blessing maketh rich.” But its benefit was not confined to the poor—it was equally beneficial to the rich, and he hoped it would produce in them something like consistency of conduct. He hoped that those who assisted in the distribution of that Book, would prove that it made a corresponding effect on their own habits and lives, that both public and domestic worship might be better attended to, and that it might be said they were indeed a nation whose God was the Lord. In the centre of this great commercial city, he could not avoid alluding to the advantages derivable from the accumulation of capital; and he would put it to the Society, whether the effect produced upon children trained up in the reverence of that book, and their children through future ages, would not create an accumulated moral good infinitely greater than any commercial accumulation. It had been said of old time, that a little learning was a dangerous thing, and it was not to be wondered at that the children of the poor, when a little informed, thought themselves something, and encouraged foolish notions, while there were not wanting those who fanned the flame. Should they then withhold from them instruction? God forbid; but let them at the same time give them that sacred book, and instruction would become a real blessing.

The Rev. T. MORTIMER, of St. Olave's, Southwark, rose next. He said he should have gladly remained in the back ground, but he felt it necessary, however humble a member as he was of the Church of England, to shew that the meeting was not its enemy, but one of its best friends; and here he could not avoid observing, how happy he felt that those who were created Magistrates to enforce the observance of the laws of men, had taken on them the office of diffusing the knowledge of the laws of God. It was truly gratifying to see, that in studying the law they had not forgot the Gospel (applause). If they looked to the times in which they lived, they would observe they were very remarkable. If they looked at the state of the world, they would see there was “distress of nations with perplexity; the sea and waves roaring; men's hearts failing them for fear of the things that were to come to pass.” This was a great crisis, and whose ever looked at the state of Spain, Turkey, Russia, and other parts of Europe, must be struck with the signs of the times; but in looking to the state of this country, it was happily visible that the God of Gods and King of Kings was putting honour upon it, and every one must be struck with the great and useful influence which Great Britain maintained in the world. The portion of the human race over which her direct power extended, was very great. It was proved, that in the peninsula of India alone there were 100,000,000 British subjects; and in the islands and dependencies about 50,000,000 more. How happy it was to contemplate such an immense number of British subjects to give this country an opportunity of sending the Gospel to all nations, kindreds, and tongues. There was a time when Christians could not regard each other in charity, and when the pen of controversy was always dipped in rancour and spleen; how different was the case now, when a spirit of union animated all sects in this great work. The churchman still, indeed, adhered to the church, and the dissenter to his own denomination; but where there could not be a union of sentiment, there was a union of heart, and they all forgot minor differences in showing their love to their neighbour. There was a time when the Church of Christ was a little flock, surrounded by wolves, but very different was its condition at present, when it was making an attack upon the world, lying in the evil one. They should bear in mind the call which was made upon them, it was a loud call, an increasing call, and he would say, an unprecedented call. Probably, since the time of the Apostles, there never was so glorious a scene as that which was presented to Christians at the present day; and they should go on, doing all which they could towards calling human nature out of darkness into the light of Christ. He would conclude by relating a little anecdote; it was not about either a Peer or Alderman, but a poor woman, who was a porter at a lodge, and had sixpence a week, in addition to a cottage, but was not allowed tea, yet she had saved fifteenpence in the course of a month, which she gave as part of the price of a Testament, and the collector made up the rest; when asked how she had made up the sum? she answered, that she had gone without her tea, and, indeed, her tea had lost all its sweetness since she became desirous to procure the Testament (applause). He concluded by seconding the Resolution, which was then put, and carried unanimously.

The Honourable and Reverend GERARD NOEL came forward to move the next Resolution. He said he stood in a situation which was rather embarrassing, having without his own consent, been nominated to the situation, which he was pained to find the Reverend Mr. Wilson

had given back into the hands of the Committee. He could not account for the statement respecting himself, unless by supposing, that the liveliness of his Reverend Friend's zeal had made him interpret a plain negative into an affirmative. He trusted, however, that in the declining the appointment, he could not be suspected of any indifference to this growing cause; and it was said by a great Poet that there was a time when it was praise enough

“For the ambition of a private man,
That Chatham's language was his mother tongue,
And Wolfe's great name compatriot with his own.”

And he might say, that it was praise sufficient for himself to belong to such a Society; and, as far as his poor services could avail, while he had an arm to lift, or a word to utter, he never would be slow to support the Institution (applause.) Whatever exceptions might be taken, he was sure the public in general had but one feeling of accordance in the excellence of the Institution. He had never been a believer in the contingent evils which some thought mixed with the operations of the Society; he believed they had no existence but in the fancies of individuals. There could be no evil, in a world of sin, to announce the volume of eternal mercy, that sin might be removed and all its heavy pressure on the consciences of men, and that the gates of acceptance might be unbarred to the repentant. Nor could it be evil, in a world of sorrow, to distribute that book of consolation which says—“Come unto me ye who are weary and heavy laden, and I will give you rest.” Nor, when they saw how the world was wounded and harassed by disension, could it be evil to form a junction of men of all classes, for the diffusion of the word of that religion whose spirit was described by its divine founder in the language of universal charity, when he said “By this shall men know that ye are my disciples, if ye love one another.”—The Honourable and Reverend Gentleman then argued on the propriety and usefulness of circulating the Scriptures without note or comment, and the peculiar benefit of the Scriptures so distributed to the wants and necessities of the poor. He adverted to the text which says—“God hath bid those things from the wise and prudent, and revealed them unto babes,” and said, that the Bible had the impress of mercy stamped upon it in a manner that was intelligible to the heart of the poorest and meanest of mankind. With a view of proving that the Lord was silently working for the Society, he stated that, even in Austria, where the Bible Society had not any public access, yet, by the instrumentality of a Catholic Priest and a pious book seller, not less than 2,400 of Leander Vaness's Testaments were distributed within the last year. He then moved the Resolution, as follows, and, after a few more observations, sat down amid great applause:—

That this meeting regards with undiminished interest, the effects which have resulted from the Bible Associations, in connexion with the City of London Auxiliary Society. That while the meeting feels grateful to Almighty God for the blessing which he has bestowed upon these operations, it appeals to all the members of the institution for additional attention, earnestness and zeal in this peculiar department of the Bible Society system, which (referring especially to the lower ranks of life) promotes the good order and usefulness, the present comfort, and the eternal happiness of the mechanic or labourer, and which enables the poor first to possess the Scriptures, and then to unite with the rich in distributing that sacred treasure.”

JOHN JAMES, Esq. seconded the Resolution, in a speech for which we have not space. He concluded by stating that he was requested to introduce to the Meeting an Indian Chief, Colonel Brandt, the son of Colonel Brandt, chief of a Mohawk tribe, who wished to address a few words to the Meeting, to shew the interest which he took in the labours of the Bible Society. He stated also, that there was a gentleman there from Africa, who wished to address them, but felt too much difficulty, and he was charged to say for him, that the Bible was so encouraged by the Africans, as would make it necessary for the English to exert themselves that they might not get the start of them.

The Resolution was then agreed to.

Colonel BRANDT then came forward and spoke, but in so low a tone of voice, as to be scarcely audible. He commenced by praising the liberality of the Bible Society, in the good work of enlightening mankind by making the will of the Father of the World known to all children. That liberality had done much good in his own country. He rejoiced that the beams of the Gospel had become a shining light in the woods of America, among his own tribe its blessings were felt, and he hoped that it would be extended to the inhabitants of all those regions, who were yet ignorant of the living God. This was a great cause. It was full of the blessings of charity and instruction. It was glorious, because it made men conquer ignorance and evil, and beautiful as it came from him who made the world. He was happy to see so great a concourse of Englishmen supporting this great cause, and he hoped the Almighty God would assist them in the undertaking.

After several other Speeches and Resolutions, which we have not room to detail, the Meeting was adjourned.

ASIATIC DEPARTMENT.

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Report on Malwa.

EXTRACT ON THE JUDICIAL ADMINISTRATION.

BY SIR JOHN MALCOLM.

India, like other Nations, has from the most early period enjoyed certain municipal and village institutions competent, from the power given them by the common assent of the country, to maintain order and peace within their respective circles. As society advanced, these local authorities were improved and used, or deteriorated and neglected, according to the disposition of the Ruler. But, as far as we can trace the History of Malwa, the rights and authorities of these institutions have never been contested, even by the tyrants and oppressors who slighted them, while, on the other hand, all just Rulers have founded their chief reputation and their claim to popularity on attention to them.

The Police now existing in Malwa merits but a short notice. It is solely regulated by the Komisdar, or manager of the district, who entrusts it to petty officers termed Tannahdars, who are posted in different parts with small parties, and whose duty is the apprehension of murderers, thieves and other delinquents. These report direct to the Komisdar. In large and populous towns, where a good Police is of most consequence, it is placed under an officer called the Kutwal, who has an establishment of armed men for the apprehension of malefactors and offenders of every description. A discretionary power of fine, imprisonment, and slight punishment is vested in this person. The character of the Police in the principal towns of Malwa, under the Mahratta Government, may be judged when it is stated, that the office of Kutwal is publicly rented, and that the Police is considered as a source of profit, not of expenditure to the State. It would be useless to say more of a system, the authority of which must be more directed to private gain than to public good. It is proper, however, to state, that this shameful traffic in justice is of late introduction even among Mahratta Rulers, and is chiefly limited to them.* In the territories of ZALIM SINGH, the Ruler of Kotah, a good and efficient Police † has been established, but this extraordinary personage has for more than forty years added to his other functions that of Chief Magistrate of his own territories.

In each of the towns of Malwa, as in those of every province of India, there are a Zemindar, who is considered as the head of the landholders and cultivators, a Choudry, or head of the Bunniah or mercantile tribes, and a Mehtur, or head of every other class of the inhabitants down to the lowest: these are hereditary officers, and, though instances frequently occur where bad conduct causes the party to be superseded, it is always by one of the same family, and the act is generally that of the class of whom they are the head, not of the Government. ‡

These persons, who are paid by a share in the land, or by dues or fees from their tribe, exercise a jurisdiction in their different classes, and settle by their own decision, or by the aid of a Panjayet, all disputes they can, without reference to the officers of Government. In all cases of serious disputes or crimes, just Rulers and Komisdars of Purgunnahs, or Hakims of towns, invariably call to their aid the heads of the class to whom either the complainants or defendants belong, and it may be stated that, in proportion as justice is administered through this channel or otherwise, it is popular or the reverse with the people. The Zemindars, Choudries, and Mehturs, though they are deemed the natural protectors and advocates of their tribes, are also the supporters of order and authority, and as such bound to prosecute and punish offenders.

Criminal cases, under the Mahratta Rulers of Malwa, are referred to the chief power of the country, unless under circumstances where prompt military execution is deemed necessary. No officer under the rank of a Sir Soubah, or Governor or Commander of a province, (who has always had specific power delegated to him) can inflict the punishment of death.

If a murder or robbery is committed, the party or parties suspected are apprehended and examined by the manager of the town or Pergunnah, who either hears the case himself, or calls in the aid of a Panjayet, or tribunal of not less than five of the principal public officers

* It still exists in the petty Rajpoot States of Bagur, but a change for the better in all these Governments is in progress.

† ZALIM SINGH has formed a very extended system of espionage throughout his territories by the means of a large and well-educated corps of Brahmin Hirkarrahs. There is a most remarkable connection both in the formation and employment of his corps of spies with that formed by the Mysore Rulers, which is fully described by Colonel WILKS in his Report of that Country.

‡ The interference of Government is regarded with great jealousy, and is never exercised without causing much discontent; besides, the object is not answered, for it is the confidence of those under him that gives weight and influence to the head of the tribe, and that confidence will never be given to the creature of authority.

or inhabitants, to enquire into and report upon it. One of the principal Durruckdars, or officers of Government, (usually the Phurnavees of the district) the Zemindar and the Kanoongo, or keeper of the records of the land, are invariably members of this Court of Investigation, for so it may be called.

An abstract of the evidence and opinion of the Panjayet, which conducts its proceedings in the presence, and generally under the protection, of the manager, is transmitted to the Dewan, who gives orders to have the prisoner released, punished, or sent to Court, as he sees proper. These Panjayets are called by petty Mahratta Komisdars, more perhaps for their own safety, than from any regard for either the forms or substance of justice. Such a proceeding is chiefly resorted to by persons who desire to avoid the complaints and accusations to which they would be exposed, if they decided or even reported on criminal cases without having recourse to it. More powerful managers are not so guarded, and often decide upon criminal cases without resorting to any such aid; the same feeling occasions these Panjayets being seldom formally resorted to in criminal cases by the Ruler or his Dewan, when the offence is committed at the capital or the vicinity; but even in such cases they are at times assembled, and when the Turjumah, or abstract of proceedings, is submitted to the Prince, he takes the opinion of a Shastree, or any person learned in the law, regarding the punishment that should be awarded, and the sentence is always in such cases made in conformity with the Hindu Law.

In offences of a spiritual nature, when the case is clear and the facts undeniable, the most learned Brahmins are called to aid by their advice the judgment of their Ruler; but where the facts are disputed, there must, if justice is not disregarded, be a Panjayet; and though that is in such cases chiefly composed of Brahmins, a Government officer, the Zemindar and Kanoongo of the town or district (whether Brahmins or not) attend the trial.

The same rules apply in all Cast disputes; when the case is clear the heads of the Cast decide, but, when doubtful, a Panjayet is assembled with the usual officiating officers, aided by a Punj, formed by the heads and most respectable men of the class to whom the accusers and accused belong. Cases of debt are usually settled among the parties, but, when referred to Government, Panjayets sit upon them as on other offences, and in such cases the power of Government is often used to compel a reluctant party to submit to arbitration. On these occasions, instead of the creditor having to besiege his debtor with importunities and all species of attacks upon his prejudices and sometimes person, Government becomes an agent of justice, and by threats and

* A report was made to me that murder was imputed to a Faquier at Nolye. I stated that, as it had occurred in SCINDIAH's country, I could have no concern with it, and requested the Komisdar should proceed in the usual course. A Panjayet was, I heard, appointed, and on my expressing the wish, the following copy of the proceedings (as sent to DOWLAT ROW SCINDIAH) was sent to me.

Turjumah or abstract of the proceedings of a Panjayet held at Nolye, as registered in the Komisdar's Office at that place.

"A Faquier, called GOOL SHAH, inhabitant of Molye, gave his daughter in marriage to EMAM KHAN, a young Patan of Bhopal, having stipulated that the youth was to turn mendicant: this he agreed to, and both drank sherbet from the same cup, one of the ceremonies of initiation; it appears some garden ground and a well were given as the bride's portion.

"GOOL SHAH had three Chelahs or disciples, EMAM SHAH, MADOO SHAH, and GOOLZAR SHAH; these people being envious that EMAM KHAN should be preferred to them, determined to take his life, but failed in the first attempt by his refusing to eat some poisoned sweetmeats. Upon this they attacked and wounded him so severely with a sword that he died ten days after. The Chelahs fled, and all search for them proved ineffectual; but the Faquier was confined six months, when a Panjayet was assembled, consisting of the heads of tribes and people of respectability in Nolye, who came to the following decision:

"That, as no proof had been obtained of GOOL SHAH being concerned in the murder of EMAM KHAN, he should be released from confinement, but should the Chelahs who have absconded be hereafter laid hold of and confess that they acted by order of GOOL SHAH, then he is to pay the price of blood." This is the literal translation of the expression used.

"Dated 22d Moharram 1228 Fasalice, 9th Kartick 1878, Sumbhut. (Signed) KAZEE MAHOMED FUZUL U DEEN.

BIN MAHOMED OMAR, on the part of the Mahomedans,
LUCKMEE CHUND, Chowdree on the part of the Bunniahs.
LETCHEMUN DOSS, Chowdree on the part of the Zemindars.
OUKAR MUL, Chowdree of Zemindars."

† This is done by a process called Tuckaza, a word which in its literal sense is dispute, but which in law signification means, that can without violation of usage be adopted, to force a defendant to meet the appeal of a plaintiff.

force compels him not only to trial, but to submit to the award, which, if he is found guilty, is sometimes imprisonment, but more frequently the seizure and sale of his property to satisfy the demands against him.

The Poteyls, or heads of the villages in the country, act in aid of the Police in seizing criminals, and they have a limited jurisdiction of a similar character to that exercised by the heads of Casts in towns. It is their duty to punish slight offences, to settle all trifling disputes, and, where they conceive their personal decision will not be satisfactory to call a Punjayet, which is composed of the most respectable inhabitants, who are often, if the case be of any consequence, aided by the Punjayets and old men of neighbouring villages.

The general object of these village Punjayets is to accommodate matters between the parties, as it is their interest to prevent the interference of the Government officers as much as possible. Where, however, the dispute is serious, the Putwarrie or accountant of the village notes the particulars, and a copy is sent to the manager of the country. In all cases where the interests of the State are at all concerned, it is deemed a punishable crime in the Poteyl to suppress them, nor are disputes about boundaries ever settled by the village authorities; but in all differences between individuals, debts, and petty thefts, their decision is sufficient, and in these trivial cases there is an appeal; but this, when the Poteyl's judgment is supported by a Punjayet, is seldom

* The most common cases of litigation among villagers are about boundaries and claims to lands. Upon these they are too violent to settle them among each other, and they are invariably the subject of the longest and most intricate investigation by Punjayets; but as such must always include men who have some interest in the question, their decisions are seldom satisfactory. Oaths, ordeals, and every mode are resorted to, to accommodate or decide upon these disputes. But the following account of a boundary settlement made by my Assistant, Captain A. MACDONALD, will best explain the extraordinary manner in which these are sometimes adjusted.

"HUMMUT SINGH and SHEO SINGH, Thakoors of Gorbeylee and Burkairee, had a dispute regarding a tract of ground, part of which had been long cultivated by the latter, and who during the last year farther encroached on it by ploughing up more of the land in question.

"At the instigation of the Komisdar of Narrainghur, HUMMUT SINGH, whose remonstrances entirely failed with SHEO SINGH, caused cattle to be driven into the field of the disputed tract, with a view to injure the crops. The latter however resorted to precisely the same means for retaliation, and the crops both of Burkairee and Gorbeylee suffered slightly from the cattle grazing upon them.

"The Komisdar of Narrainghur, ostensibly to settle the quarrel, but most probably to aid HUMMUT SINGH sent some Pagah Horse, who advancing with a shew of attack, received some shots from the matchlock-men of SHEO SINGH, and had two men wounded for their audacity.

"A stony ridge, of easy ascent from the west and abrupt from the east, nearly equi-distant from the two villages, would seem to mark their natural boundaries. This ridge runs about three coss nearly north and south; on the west is Burkairee, on the east Gorbeylee. On the Burkairee side also is the small disputed tract separated from the other fields of the village by a narrow, stony, barren stripe of land, and from those of Gorbeylee by a broader stripe of the same nature.

"Along each of these barren spots are shewn small heaps of stones piled up running nearly parallel with the ridge, and denoting lines of demarcation; that of the two lines chosen by each Chief as the true boundary, being the one most distant from his own village, in order that the disputed lands might be brought within his own limits. It was agreed therefore that each party should produce five men acquainted with the local merits of the question, who should decide upon the true line by taking a solemn oath. The first five, that were brought by the Gorbeylee Chief, on being questioned, denied all knowledge of the subject which they were to swear to illustrate. But an equal number were soon forthcoming from Gorbeylee and neighbouring villages. The oaths were administered, and each party sworn to the identity of that line which was in favor of their Chief. Thus failed the first attempt at adjustment.

"Both parties were now asked, if they would acknowledge that to be the true line which should be traced by a respectable man wearing the hide of a newly-killed buffalo. To this proposition both willingly assented. DULLAN, Poteyl of Burkairee, having been approved, a buffalo was killed and its head placed on a heap of stones, which SHEO SINGH declared to be his northern boundary; when the skin was stripped off DULLAN covered himself with it, and proceeded, followed by the parties from the spot where the head of the animal was placed, in a direction nearly south, and taking a new line a few yards nearer to Burkairee, but to the east of the disputed tract, thus giving up the cultivated lands to the Burkairee Chief."

It is curious to observe, that the local officers of HOLKAR and GUFTOON KHAN, who were present at the settlement of this dispute, were, as well as all the other parties, perfectly satisfied with the result

made, except in cases of disputes regarding very glaring partiality or oppression.

Jaghiredars under the principal Mahratta rulers, who have the exclusive administration of their own lordships or lands, can decide in all cases that are not capital, and even in these they have the power of putting to death the offender, if he is of a tribe of noted and avowed thieves (of which there are many in Malwa); but not if he belongs to any industrious class, and above all they cannot punish capitally any Wuttundar, or hereditary landholder.

The above observations shew that the Mahratta Rulers, when their possessions in Malwa were in a tranquil and settled state, observed (both in substance and form) the same system of administration of criminal and civil justice as was established in the territories of the PAISHWAH and other Hindu Rulers. The integrity or corruption of the system has, and always must depend much on the character of the Ruler, and the forms even of justice have for the last twenty years been almost wholly neglected by the different States of this province. Within the last two years, however, the Punjayets have been generally revived in the States of HOLKAR, of the Puars of Dhar and Dewass, and in the several of the districts of SCINDIAH. Indeed, there are some of the latter, in which these established and respected courts have never been wholly disused or neglected.

The most respectable of the Rajahs of Malwa have, when their territories were in a state of peace, pursued much the same system of justice that has been described. With them, however, as with the Mahrattas, the punishment of the most heinous crimes in men of high rank, such as Thakoors and Nobles, was seldom carried further than a confiscation of their lands. This lenity, which usually proceeds from fear, or from political motives in punishing capital crimes, has conducted much to the continuation of those feuds which pervade the whole Rajpoot country, in which murders in retaliation are very common occurrences.

The Police of ZALIM SINGH, the Regent of Kotah, has been noticed. He is himself the head criminal and civil judge of his country, and, though always stern and rigid, his decisions, (where policy does not interfere) are remarkable for their wisdom and justice.

He substitutes at his court (to which he brings all cases, except the most trifling) a few men of high character and knowledge in the place of Punjayets. To these persons, who are in his employ, he usually commits the investigation of every case of consequence, and, after receiving their report, is aided by their knowledge and experience in giving his judgment.

A mode of having fixed persons, who form a permanent Punjayet to aid the Ruler, prevails in several large towns of Malwa. In Rutlam this duty is deemed hereditary in some of the principal families, and is considered a high distinction, and those enjoying it are greatly regarded and looked up to by the people.

In the administration of criminal justice among the Rajpoots of Malwa, the Ruler or lord is deemed absolute; but in certain cases of murder, theft, burglary, or going into a house secretly with any design against the honour of the females of the family, the master of the house

of this last and most solemn appeal, which can be made by Hindus in such cases.

Vide Captain MACDONALD's letter to G. WELLESLEY, Esq. 25th October, 1820.

Major HENLEY, in this Notes, observes upon this practice, which is as common in the eastern as the western part of Malwa, "That after the Poteyl or other respectable man has walked the boundary, his family and cattle are watched for several days, and if any thing that has life, and was in health when the ceremony was performed, dies before the fixed period of probation (which is generally written) it is deemed a judgment upon falsehood; the man is disgraced and the settlement rendered null and invalid."

The rich districts of Mundissore and Katchrode have, under a family of hereditary soters, enjoyed comparative quiet, and in them, as well as Noyle and other provinces, Punjayets have always sat for the settlement of disputes and the aid of the manager.

Particular persons, who enjoy high characters, are always as a matter of course members of Punjayet Courts in the large towns of Malwa. The names of men, who in better times performed this duty in the towns of Oujein and Indore, are still cherished, and at present there are in Rutlam some of the principal inhabitants who have in the revered character of Punj, or belonging to the Punjayet, gained much celebrity. The Punj of Rutlam may in fact be said to form a constituent part of its government, and they exercise a right of defending its Rynts from oppression as well as of adjusting its disputes. This is in some degree to be referred to a considerable part of its population being formed of settlers from the neighbouring towns of Tondia and Peeplawnd, who forty-six years ago fled from violence and oppression to Rutlam, then ruled by the virtuous Rannee AMRUT BAI, from whom they obtained a kind of charter, in which their immunities were specified; the heads were as follows:

may slay or murder the party without being accountable to his Chief. In all other cases the murderer is seized and brought for examination before the Ruler, or his minister, who acts sometimes from his own judgment, but often with the aid of a Punjayet, consisting of Government officers and heads of classes, as has been described under the Mahratta systems of rule. Punjayets are employed in the Rajpoot States in all civil cases of importance, nor would a decision, where property was concerned, be deemed satisfactory or just, without the Ruler had resort to the aid of a Punj, and that must be composed of the most respectable of the inhabitants of the country.

The Punjayet Courts are, in the Rajpoot States, as in those under Mahratta Rulers, resorted to by disputants as Courts of arbitration, and in such cases they take penalty bonds from the parties, binding themselves to abide by the decision. In most cases of arbitration, where two persons willingly appeal, the arbitrators are selected by the parties, with one person or umpire, (who is supposed impartial) named generally by the Government.

The nearest relations of a murdered person, or the man who has suffered loss in cases of theft, are at once the complainants and accusers. In all cases the prisoner is allowed the aid, if he desires it, of a relation or friend; in civil cases both the plaintiff and defendant may have persons to aid them, should they be unequal to advocate their own cause; but there are never any Vakeels* or Lawyers in these Punjayets, or Courts. The aid of Shastrees and men learned in the law is called for, if he requires it, by the Chief or Ruler, when he pronounces judgment; and in cases, where the Punjayet has to award, the members are chosen from men who have sufficient knowledge both of Hindu law and usage to decide; and if those require aid, they can always have it by calling in a learned Pundit or Shastree.

Evidences are not sworn by Punjayets, unless doubts are entertained of their credibility; they are cross-questioned and threatened, but seldom, if ever, punished. A prisoner's confession is invariably received as the best and most positive proof that can be obtained of his guilt.

The regular and, what are deemed, just punishments in Malwa, both under Mahratta and Rajpoot Rulers, are the same as laid down in the Hindu books of law. In every case a person tried by a Punjayet, may appeal to the Rajah or Chief, who can reverse the decision and order another Punjayet; such instances are however rare, but the accused or condemned person may, even after the Chief's decision, appeal to the ordeal, which is generally hot water, a jar of boiling oil, or a ball or bar of red hot iron laid across his hands, over which a thin leaf of the sacred Peepul is tied. If his hand is scalded in the liquid, or burnt by the iron, he is guilty, and the sentence is carried into execution. If unhurt, the miracle is received in testimony of his innocence; the man is considered a favorite of the Divinity, and not only released, but generally receives presents. These appeals are not infrequent, and culprits aided by art, or the collusion of those who have the conduct of the ordeal, sometimes escape.

In both the territories the Mahratta and Rajpoot Rulers of Malwa, the suppositions crime of witchcraft is punished with more severity than any other: but the punishment is almost always inflicted by the Rulers, by individuals, or by the rabble, and there is seldom any reference to a Punjayet, for even the forms of justice are in such cases neglected. This subject, however, belongs more to the superstitious usages than to the institutions of the country, and will be fully noticed hereafter.

1st. That no dispute among themselves should be carried out of their own society to the Sircar for inquiry or decision.

2. That they should be exempt from the power of any officer of the Government or of any sepoy coming to their houses to summons them as delinquents or Sircar criminals.

3d. That their women, in having illicit intercourse, (with men not their husbands or protectors) should not be held as having committed offence against the Government, and that they should not be punishable in any manner by the Sircar for such crimes.

The chief persons of this colony became the Punj or Magistrates of their own people, and as disputes occurred between them and others of the inhabitants, heads of the latter were nominated to sit in Punjayet with them to adjust these differences. This office of Judge has become hereditary in several families, and the Punjayet Court of Rutlam has and still maintains a just fame for its integrity and wise decisions. The principal persons are called Mokhs or Presidents, and one of these is so respected that his house is a sanctuary for criminals.

* There is no part of our administration that is regarded with more alarm by natives than that branch of our system of justice which establishes Vakeels, or renders them necessary. They argue, and not without reason, that this artful class prevent justice, and that their being necessary is a proof of the too great length and perplexity of our regulations.

† Ficus Religiosa.

The forms of Punjayets differ in many places, but the principles by which they are regulated are every where the same. These Courts, as they now exist in Malwa, may be divided in two. The first, (composed of government officers and heads of classes) who aid the Prince or his chief officers in enquiring into civil and criminal cases; and the second, Punjayets of arbitration. The former are mere Courts of investigation, and have little, if any fixed, character; and as they depend, both in their formation and proceedings, on the will of the Ruler and his delegated officers, they can hardly be deemed an established and recognized part of the Government: certainly not so much as the second, or Courts of arbitration. These are of two kinds, which may be termed private and public, where the parties (not delinquents) are to issue on any case, and appeal to the ruling authority. A Punjayet sits, in which they have a right to name an equal number, and the Government appoints an officer as umpire to preside. The parties concerned have, however, a right to object to this person if they deem him partial; and, as this Court is one which cannot be constituted but through their assent, the objection if persevered in, compels the nomination of another. In private arbitration the Government is not appealed to, but in all cases, where the parties refer by mutual consent to a court of arbitration, they bind themselves (as has been stated) to abide by its award.

When one party complains to a Ruler or the local officer against a debtor, or a man that has injured him a Punjayet (should his complaint be deemed just) is generally ordered, and in such cases the Sirkar's interposition to force the defendant* to answer is incumbent.

The members of the Punjayet are expected to be unanimous in their judgment; days and days are often consumed in reconciling jarring opinions, witnesses re-examined, new ones called, and these means seldom, if ever, fail in reducing the dissentients to one or two, which in a large Punjayet does not affect its proceedings.

The members of the Punjayet Court are selected, less by the Rulers than the general suffrage of their fellow citizens; and, whether in the lower or higher ranks, a person, who has once established a name for talent and integrity in these Courts, is deemed a continual member of them. It is a popular distinction, and becomes therefore a point of fame. A person is estimated in proportion as he is free of all suspicion of being actuated by influence or corruption, and to have fame as a Punj becomes a point of ambition from the poorest inhabitant of the hamlet to the highest and wealthiest citizen. To sit upon these Courts is conceived a duty which every man is bound to perform. The members receive no pay; their attendance is regulated with attention to general convenience, but after consenting to sit it is not to be evaded, and Government sometimes interferes to supersede by its authority frivolous excuses for absence.

There must be five persons, who are the heads of a Punjayet; the other members are indefinite, being less or more according to the case and convenience of the parties. The junior members come and go during the examination, and sometimes, if the trial is long, absent themselves for days or weeks; but the principal persons originally nominated give an undivided attention to what is before them; their authority among the other members is proportionate to their reputation, and in cases of arbitration, relative to land or property, they may be deemed judges among the rest. The award of a Punjayet is (as has been before stated) expected to be unanimous, but it is not indispensable (in Malwa at least) that there should be no difference of opinion. A very large majority is however required to make its opinion or award respected,

* This is done by the Tuckaza, as before explained.

† To be an established member of the Punj or Court gives distinction, but to be the Mookh or President of the Court of Punjayet is the highest distinction a citizen can have. MADHOO SERT, the opium merchant, was long Mookh of the Punjayet Courts of Ougain, and had great fame. Those who now preside over this Court in Rutlam have been mentioned.

‡ Major HENLY, who has had recourse to these Courts at Shujahpore, makes in his Notes the following observations upon these points:

"At first the persons summoned as members of these Courts noticed the expence they incurred by being called from their families and homes, and a small per diem allowance for subsistence was in consequence granted for a short time; afterwards it occurred that the persons employed had been without an exception either Poteyls or Potwarries, which classes of village officers being liberally endowed by the State in both Pergunnahs, it would seem Government had a right to claim their occasional services under such circumstances as those here stated. This was explained to them, and the allowance rescinded. The decisions of a Punjayet thus composed have invariably proved satisfactory."

§ Major HENLY, speaking of these Courts, states in reference to usage in the eastern parts of Malwa: "The decision is, prima facie, required to be unanimous, but should one member of the Court persist in objecting, his protest is to be recorded. In the event of two members dissenting, the proceedings are nullified. The decree passed is sub-

and the power it has, with the concurrence of the Government Officer, to expel any obstinate or contumacious member, generally secures the object of unanimity, which is very essential to the continuance of an Institution of its character.

Government has in Malwa a settled fine and fee upon all cases brought before a Panjayet, which varies according to the nature of the case and the wealth of the parties. The fine which is levied under the name of Goonagaree, or penalty, from the person who loses the cause, is always heaviest, while the fee of Shukaranna, or offering of gratitude from the party who gains it, is proportionably light. This practice, combined with delays and the shame of being found with a bad cause by the most respectable men of their own tribe, aids to check every spirit of litigation, and that would not appear to have ever been prevalent.

Fees were never given as a matter of course to the members of Panjayets in Malwa; such gifts would, according to the answer of many old and respectable inhabitants (who have been referred to) have soiled their proceedings; but it is here necessary to state that the natives of this province have been for the last twenty years so exposed to an arbitrary military power, under which every form of justice was contemned, that they may be disposed to exaggerate the merits of a system, which was, in many districts, like a tale of other times: but it cannot be against the character of such an Institution,* that its merits are over-rated, and that it is cherished in the memory of those for whose benefit it has been established.

Punishments beyond those awarded by Panjayets were entirely at the discretion of Government, and in Malwa, with rare exceptions, this power has been exercised for the benefit of the Ruler and his officers. Murders are commonly commuted for heavy fines, when the criminal can pay. Of late years not only crimes, but disputes between any two parties, have been openly regarded at the principal Mahratta Courts in Malwa as sources of Revenue. On any one party engaged in such dispute applying for justice, the quarrel is considered not as to its merits, but as to what it is likely to produce, and shamelessly given or sold to a person who is nominated by the Ruler to examine and decide upon the contested cause. A favourite Huzooriah is sometimes deputed, and in such instances, whether the case be decided by the local manager or a Panjayet, the fees and claims to remuneration of the "servant"

scribed by the Court, the Government Officers in attendance, and lastly by the parties themselves; its execution is then ordered by the appropriate authority, and the document recorded in the office as a bar to renewed litigation on the same subject."

* Nothing can exceed the feelings which the natives both of high and low rank express regarding Courts of Panjayet. I was appealed to in a case of some consequence from one of DOWLAT ROW SCINDIAH's civil officers to allow such a Court to sit at Mhow, which I declined. Indore was next proposed. I desired the parties to go there, and directed his Agent with me to write to TANTIAH JOGH, the Minister of HOLKAR, that I hoped the proceedings of the Panjayet would be just and impartial. The following is his answer:

"The General has sent KURREEM BORAH and ADAM BORAH here, that there may be a Panjayet in the Management of Pnanghur and Dohud. Here every thing of the kind is and must be correct. Besides, in a Panjayet, partiality to father or son is quite impossible. How can it be evinced towards others?"

This, it may be said, is mere profession, but it shows the respect and veneration in which even those who exercise almost absolute power hold or pretend to hold this Institution.

† A Huzooriah of SCINDIAH's brought me a letter three months ago from the Acting Resident and one from HINDER ROW GHATKEA, begging my support to the son of BAEJUG ROW YESWUNT, formerly a Subadar of part of Malwa, in an affair with which my knowledge of circumstances made me know his interference could not be admitted without creating dissension in a family. On my stating facts and asking if this was not known at Gwalior, the Huzooriah replied, certainly they knew it very well, but this Tunta Punta (dispute) has been given to YESWUNT ROW's son, and beyond such jobs he has only one poor village to subsist himself and adherents. I prevented, however, any profit upon this occasion, as such could only be obtained by throwing a family, that had been reconciled with much trouble, into disorder again; and SCINDIAH's right to interfere in their affairs rested on very slight grounds.

Vide private letter to Captain J. STEWART, 12th September, 1820.

‡ The following is a literal translation of an order, with the seal of D. R. SCINDIAH, brought by one of his Huzooriahs, who was sent to aid in establishing claims of a complaint. It specified all his fees. (SEAL OF D. R. SCINDIAH).

Soubah Rajoree DOWLAT ROW SCINDIAH to BHOJAH BUGWAN, inhabitant of Rutlam (Arabic year Soorsun 1231.)

HURCHUND SEIT of Ougein has claims against you, of which you decline coming to a fair arrangement, so it is represented. This order

of the presence" are distinctly specified, must be defrayed. This practice was, during the disturbed times of the province, very general, but is now much limited to the Government of DOWLAT ROW SCINDIAH.

The Bheels and other classes of noted thieves, being unable to redeem their lives, generally suffer for capital crimes. They are usually hung or decapitated. Imprisonment is common, and State prisoners, who it is desired should not live are sent to an unhealthy hill fort, where either climate or starvation, or slow poison, terminates their existence. Hindn Rulers, though often cruel, are seldom sanguinary. There are among those States in Malwa few executions, but torture is a common expedient, sometimes to discover the guilt, but oftener to compel men or women to reveal wealth. Neither rank nor cast have guarded individuals from its infliction, as is fully shewn in several parts of the History of this Province. Capital punishment among the Petty Rajpoot States are unfrequent in the ratio of the weakness and poverty of these Princes; a fear (particularly when the culprit is a man of rank, or belongs to a strong family or tribe) to incur by an act of power, however just, the resentment of the friends and relations of the criminal, combined with a desire of obtaining money, makes them in most cases commute the punishment (however atrocious the guilt) for a fine.

When petty Rajpoot Princes desire the death of either a guilty or innocent individual, they have resort to secret assassination more usually than to public execution. Robberies are, like murders, seldom openly punished with death, except the robbers are poor and hardened offenders; restoration of property almost always obtains pardon. The character of the different classes of the inhabitants of Malwa will be hereafter given, and it will be found that the commission of crimes of a capital nature is nearly limited to particular tribes.

The Bheels of Malwa have a rude system of justice. Their Chiefs punish, more or less, according as their power renders them indifferent as to the opinion of their adherents; but the first among them are too dependent on the attachment of the Turvees, or heads of families, who support them, to venture often on arbitrary acts of violence with their own people. If a murder, robbery or theft is committed, the chief, or family of the sufferer, demands reparation. If refused, immediate resort is had to acts of retaliation or reprisal, and, as this provokes further violence, it often happens that several lives are lost to avenge a single murder, or fifty head of cattle plundered in consequence of one having been stolen. These proceedings are, however, only the effusions of sudden rage, and the elders of the tribes, when that is cooled, interfere, and in all quarrels or disputes, great or trifling, they have resort to Panjayets. These often consist of several hundred members, all persons of the different tribes connected with the plaintiff or defendant sitting upon them: they generally assemble under the shade of a tree, and settle the terms of which the murder, robbery, or theft is to be compounded: fines in cattle or money are high upon murders, but Bheel Panjayets never inflict death. If the crime committed be of so atrocious a nature as not to be compounded or forgiven, the culprit is pursued and destroyed by those whom this act has made his enemies, but he must be put to death in what they term a Juggra or affray, that is, in warm blood; to take the life of each other coolly appears to be revolting to their usages.

With regard, however, to the more civilized classes near whom they dwell, and with whom they are usually in a state of warfare, they treat them, when in their power, with no consideration, and any number of citizens would be executed by a Bheel Chief on a calculation that taking their lives would lessen the chance of discovery of the most trifling robbery he had committed.

The proceedings of Panjayets of the Bheels are not written, but the memory of the most remarkable of the awards of these rude Courts is long preserved in the tradition of the tribes concerned, and quoted on the authority of their elders as precedents for future decision. To promote the steady and amicable settlement of all disputes and references, a buffalo and a large quantity of liquor is usually prepared, and the moment the ceremony of breaking a stick, or throwing a stone into a revered stream, announces that the feud is stanchied, or the dispute settled, the buffalo is slain, and copious draughts of liquor, interchanged between the parties, make them soon forget they were ever enemies.

is in consequence given that on receiving it you may come to a fair adjustment; for this purpose the Sirkar has deputed COVINDA MUNGUTIA Huzooriah, whose Mussalla (Donceur) at Rupees 500, and a Kummer Kolah of Rupees 100, besides his daily subsistence at 5 Rupees in Money. The maintenance of him, a Jawos (Hirkarah) who attends him, and his horse is also to be given—A daily payment is also to be made to him as a further house expence of Rupees 2½. Given in the Month of Zilkad 7, 1228, (MURHUE SHOOD.)

N. B. Mussalah is literally a compound of spices.—It is here used metaphorically for Donceur. Kummer Kolah means ungirding the loins, which the Huzooriah will not do till this first fee is paid.

ASIATIC DEPARTMENT.

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Husbandry of Bengal.

We have had frequent occasion to advert to the wide field which the Agriculture and Husbandry of Bengal offer to the prudent Speculator and the Skillful Planter. In this spirit we noticed also, with considerable pleasure, the formation of the Agricultural Society, under the auspices of that meritorious and eminently useful Institution, the Missionary Establishment at Serampore. Our able Correspondents, GANGETICUS, PHILOPATRIS, and PAPYRUS have each successively dwelt on the injurious effects of the restrictions which prohibit the wealthy, enterprising, and skillful European from becoming a Land holder, and have advocated the cause of Colonization with all their powerful talents, as the surest and almost only means of advancing the true interests both of the Governors and Governed—by increasing the revenues of the former from the increased value that would be given to every acre of the Indian soil by the latter. Time and reflection will only serve to confirm, corroborate, and strengthen all that they have said on this subject, and every step, however trifling, that is taking towards the accomplishment of this great end, ought to be hailed by all the true Friends of India, as something gained in the good cause.

We have been led to these observations from having learnt from very good authority, that Dr. Wallich, the Superintendent of the Honorable Company's Botanical Garden, whom every one knows to be enthusiastically attached to his pursuits and indefatigable in his labours, not long since addressed the Government, recommending in strong terms the introduction into Bengal, of the cultivation of Coffee, grounded on successful experiments in the rearing of that plant, made by him at the Botanic Garden, and compared with other experiments made in different parts of the Lower Provinces. The Government, with a liberality that entitles it to great praise, acceded readily to his suggestion; and under their sanction and permission, with the funds of a Gentleman of respectability, and the advice and information of the Botanical Superintendant when required, we understand an experiment is to be made on a pretty large scale, at some distance from the Presidency, to include a cultivation of about 1000 biggahs of land.

Report says that in consequence of this undertaking, and from the known difficulty of employing funds in any manner more promising of benefit to all parties than in the cultivation of the soil, three of the First Agency Houses in Town have determined also on making a trial of Coffee Plantations; so that we may shortly expect to see Coffee numbered with Cotton, Indigo, Rice, and the other productions of Bengal. If this should meet with the success that there is every reason to anticipate, the country will be entirely indebted to Dr. WALLICH, as the originator of the experiment.

We have seen two French Gentlemen, recently arrived from Manilla, where they had long been engaged as Coffee Planters, and are therefore intimately acquainted with the requisites of soil, water, position, &c. most favorable to the cultivation of that shrub, and their opinion is in exact accordance with that of the best informed, as to the great probability of success in the experiment about to be made.

While on this subject, we may notice that His Excellency the Governor General and the Marchioness of Hastings honoured the Botanic Garden with a visit on Wednesday last, where they inspected the Grounds, the Library, and the large Collection of Drawings which were made by the Superintendant, during his late Tour among the Hills of Napaul, with which they expressed themselves highly gratified.

HIGH WATER AT CALCUTTA THIS DAY. H. M.

Morning	3	38
Evening	3	56

Moon's Age

2 Days.

Place of Worship at Howrah.

To the Editor of the Calcutta Journal.

SIR,

Two Letters have lately appeared in your columns, the direct object of which you have not, I am convinced, been fully aware of: will you therefore permit me to make the following brief remarks, in order to vindicate a cause that has certainly been treated by your Correspondent in an illiberal manner.

Howrah and Sulkeah, although possessing many resident Christian Inhabitants, seem hitherto to have been overlooked in all the projected plans of improvement, and no place has yet been erected for the purpose of Religious Worship. I need not state the many inconveniences which attend crossing the River with a Family at all seasons of the year; but it was to remedy, in some degree, this inconvenience, that an Invitation, signed by about forty of the Inhabitants of Sulkeah and Howrah, was sent to a Missionary in Calcutta, to statedly preach the Gospel unto them. This was complied with; a Bungalow was granted for the purpose of Worship. This was found too small; a large house was rented by Subscription, and now this is also found for too small for the comfortable accommodation of those who meet together to praise their Creator; and it is therefore proposed to erect a Chapel. I have no doubt but the grand object of your former Correspondent was to prevent its accomplishment, but I would ask, If we cannot enjoy the privilege of a Church pertaining to the Establishment here, shall we refuse the other? No person would rejoice more heartily than I should, to see a Church erected here; but there are others, who, it seems, would not rejoice to behold a Chapel; but this I am convinced of, that the remarks of your Correspondent will have weight with none but those who are unacquainted with Howrah. Trusting you will excuse the freedom I have taken.

I am, Sir, Your's,

A LOVER OF CHRISTIAN CHARITY.

An Appeal to the Christian Public, in behalf of the Erection of a Place of Worship at Howrah.

At a Meeting of the Inhabitants of Howrah and Sulkeah, held on Thursday, 24th January 1822, The Rev. J. STATHAM having been called to the Chair, it was RESOLVED UNANIMOUSLY,

1.—That in consequence of the House at present occupied as a place of Worship, being found far too small for the convenient accommodation of the Congregation generally assembled for Divine Worship, it appears highly important and desirable that a small Chapel be erected according to the plan now produced;—for the defraying the expence of which, a subscription be entered into, and an appeal made to the liberality of the Christian public, on behalf of the undertaking.

2.—That Messrs. BARNES, COLLINS, CROUCH, DAVIS, FLEMING, P. FOSTER, GROSE, GUTHRIE, HARLE, MONTGOMERY, ROSS, and STATHAM, form a Committee for carrying the above Resolution into effect.

3.—That J. GUTHRIE, Esq. be Secretary, and P. FOSTER, Esq. Treasurer.

A Place dedicated to religious Worship on the Western Bank of the Hooghly, has been long called for, as essential both to the comfort and convenience of the resident Christian inhabitants, and also conducive to the interests of Religion and Morality. An unanimity of sentiment on this point has long existed in the minds of most of the individuals composing the community of Sulkeah and Howrah, and the important advantages attendant on a House of Prayer have already in some degree been realized. More than a year ago a House was rented for the purpose of religious Worship, the expences incidental to which have been defrayed by public subscriptions, and Divine Worship has been statedly performed there three times a week, viz. twice on the Sabbath and on Thursday Evenings.—But as monthly subscriptions are liable to variation in consequence of the constant changes of residence of the subscribers, and as the present place of Worship is by far too small to contain the Congregation generally assembled, so as to afford convenient accommodation, it is now deemed advisable to endeavour with the Divine Blessing, at once to erect a small Chapel, fitted for the purpose of Divine Worship, at Howrah or Sulkeah, in as central a situation as possible. Estimates have been formed, and it is ascertained this may be fully accomplished at an expence not exceeding Six Thousand Rupees. A sum so small, it is hoped, will soon be obtained by public subscription, as when, on similar occasions the liberality of the Christian public has been solicited, the appeal has not been made in vain.

Many motives for contributing to a work of this nature present themselves to the benevolent mind. When completed, it will afford the means of religious instruction to many of the resident inhabitants, who otherwise, from the inconvenience and sometimes danger of crossing the river, must be frequently debarred from religious worship;—it will promote the glory of God, and the good of our fellow-creatures;—and provide one of the most efficient securities against infidelity and vice:—and by it a greater latitude will be afforded for the dissemination of the Gospel, and more labourers be brought into the vineyard of God.—It will also enable many officers and seamen attached to ships in dock or harbour to join in Prayer and Praise to that Divine Being, who rules the winds and the waves, and to hallow the Sabbath, which should be dedicated to the service of God, instead of spending it in haunts of folly and vice.

Under a sense of the vast importance attached to the completion of the above object, the present appeal is made to the Friends of the Religion of Jesus:—and it is humbly hoped, it will not be made in vain; but that a spirit of liberality will be exercised, so as to enable the inhabitants of Sulkeah and Howrah to rejoice in the completion of an object so important to their best interests.

Subscriptions will be gratefully received by the Treasurer, Secretary, or any individual member of the Committee.

The Subscriptions at present amount to about 4000 Rupees, the greater part of which has been subscribed at Howrah and Sulkeah, as only about four families have withheld their mite.

Selections.

Lady Harriet Paget.—Private Letters from Colombo, acquaint us that the Lady-Governess, Lady Harriet Paget, had not received from her late *accouchement* so rapidly as was wished. Her Ladyship at the date of our communication, was still confined from indisposition, a circumstance which was the more generally regretted, as her Ladyship had already endeared herself to the Society of Ceylon, by her great affability and amiableness of character.

Churuk Pooja.—We intended last week to have offered some observations of the festival, termed vulgarly *Churuk Pooja*,* but we were prevented by the great influx at the time of Europe News. We think however that the native Bengalee News Papers, should not have been silent on the occasion. We think it was their duty to have animadverted on a festival, so truly abominable in itself, and so really disgraceful to those who practice it. The native conductors of these papers, the SUMNOCHAR CHUNDRIKA, and the SUNGBAD COWMUDDY, are men we believe of character and talent, and profess a sincere desire to improve the minds of their Countrymen; why then do they tolerate by their silence, such a horrid ceremony as the *Churuk Pooja*? If they opposed it vigorously in their writings as they ought to do, they would in a short time unquestionably be able to abolish it altogether. The ceremony we believe is not sanctioned by the Hindoo Shastras, nor indeed by the respectable Hindoos of the Country. It is only practiced by the dregs of Society; by the *Soodras*, or lowest classes of Hindoos, under the name of *Soneyaases*. It is in truth a disgrace to the Hindoo Religion, and we are persuaded the respectable portion of the natives in Calcutta, would be glad to see it abolished. But they want energy of mind to set about this reform. Many of them have actually spoken to us on the subject, and have even requested us to expose it, in the JOHN BULL, but that is not a duty incumbent on us, nor do we think any thing we could say, would tend to reform the abuse;—it should come from the Native Society here, and be enforced at all times, by all proper means, and the Conductors of the Bengalee Papers, should assist the Society in this. Why is not a Meeting held in Calcutta to consider the subject? With their zealous assistance much good might speedily be effected; without it nothing. We shall be able to judge whether this ad-

* *Pooja* signifies worship, and is improperly applied to the Ceremony. The natives of the country never so apply the term, and laugh at us for using it. *Churuk* is probably a corruption of the Persian *Charukh*, a globe, wheel, &c. How it was introduced, we do not know. The Bengalees themselves can give no account of it. They call the ceremony *Soneyas*, but they will not admit, that any worship is performed at it. Mr. Ward however states the contrary, "In some places a kind of worship is paid at the foot of the tree to *Shiva* when two Pigeons are let loose, or slain." We should be glad to see this replied to, by some intelligent Hindoo.

vice will have any effect on them. We shall give some account of the festival of the *Churuk Pooja*, on another occasion.

Bores in the River.—We understand that some years ago, several Gentlemen who lived on the other side of the River, applied to Dr. Bruce, (who was at that time Editor of the Mirror newspaper) to endeavor to procure for them a notice by calculation in the Almanack, when *Bores* in the River were likely to occur, as a guide to their crossing and recrossing it. Dr. Bruce applied accordingly to an Almanack calculator, who furnished him with a Table, which was printed with the Directory, that issued out of the Mirror Press, but a Gentleman here on examining it, found it full of gross errors, inasmuch as it predicted *Bores* to happen in *Neap* tides, and no notice was given of those that were to happen in the greatest ones which could occur during the season. This Table therefore was worse than nothing, because it would tend to mislead, and might be the cause of the most serious accidents. The Gentlemen alluded to, thereon furnished Dr. Bruce with a corrected Table, and it was circulated as such accordingly, but having proceeded to England immediately afterwards, the Table was neglected, and no person we believe has since that time made any observations on the subject. We are glad however to say that the Gentleman, who is now in Calcutta, proposes to publish annually a Table of the *Bores* in the River, for the benefit of the Public, and he has obligingly furnished us with the following notice respecting those that are to happen next week.

On Sunday next there will be a Bore tolerably heavy.—Monday, ditto very heavy.—Tuesday, ditto ditto.—Wednesday, less.—Thursday, little or none.—The Bores will be higher during the day tides than the night tides.—The tides during the above days will be very strong and very high and stronger and higher during the day, than the night.

Indigo Districts.—While the weather, during the last week, has been highly agreeable to the generality of individuals at the Presidency, in consequence of the moderate and refreshing temperature, produced by the frequent North Westers, and showers of rain, and the occasional recurrence of Northerly breezes, when nothing but the steady continuance of Southerly wind was to be expected, we are extremely happy to find that it has proved of the most favorable importance to the cultivators of Indigo in the districts of Bengal. All our letters, indeed, from Kishnagur, Jessore, &c. concur in representing the weather to have been hitherto as propitious as the most sanguine could have desired, and the prospects of the cultivation, as of the very brightest description. It is gratifying certainly to observe the high spirits in which the planters write respecting the progress of their labors, and the cheering appearances that are to be seen on all sides in the course of their daily peregrinations.

From the middle of February, they had frequent slight showers of rain, which assisted the ryots in ploughing their Indigo and Paddy lands; and from the middle to the end of March, they had falls of rain, similar in number and quantity to those which were experienced here, so that the planters were enabled to complete the greater part of their sowings in the course of that time. In some spots, the earlier showers were but slight, while an abundance of rain fell around them, but the quantity that was afterwards experienced made ample amends for the deficiency. The showers that have occurred between the first and 15th of the present month have enabled them in general to complete their sowings entirely, and produced the most favorable effects on the growth of the plant that had previously exhibited a luxuriant appearance.

The contrast between the prospects of the last and present season at this period in each year is thus strongly expressed in a letter from Jessore, dated the 15th instant. "Last year we had not sown a Bygah before the 20th of April, and then we had to repeat it two three or four times, owing to the great heat of the Sun, whereas this year our sowings are finished, and it would appear that every seed produces a plant, which comes up beautifully and so far promises extremely well."

We sincerely hope that nothing may occur to frustrate the expectations, which are at present so cheering, more especially as circumstances tend to promise an excellent market for the most abundant produce that may be realized.—John Bull.

Monday, April 22, 1822.

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French Song.

MONSIEUR, à Mons. l'Éditeur du Journal de Calcutta.

Je suis un de vos lecteurs, je suis aussi de cette classe à laquelle les deux Chansons Françaises, insérées dans votre Numéro de 13^{me} font toujours plaisir; enfin je suis de ces gens pour les quels le souvenir et le nom du bon Henri ne sont point des Bagatelles. J'ai donc dans le cœur et dans la mémoire ses adieux à la belle Gabrielle lorsqu'il se séparait d'elle pour aller conquérir son royaume; et je vous demande la permission de rétablir la versification horriblement tronquée de la Chanson imprimée dans votre feuille, quand ce ne serait que pour l'instruction de Monsieur Bagatelle, qui paraît être complètement étranger aux règles de la Poésie Française; et ignore que les vers alexandrins n'ont jamais treize syllabes lorsqu'ils finissent par une rime masculine.

Charmante Gabrielle,
Percé de mille dards,
Quand la gloire m'appelle,
Sous les drapeaux de Mars:
Cruelle départie,
Malheureux jours;
Que ne suis-je sans vie,
Ou sans amour!

Berhampore,
le 16 Avril, 1822.

BONNET BLANC.

Letter of Honeysuckle.

SIR, To the Editor of the Calcutta Journal.

I am perfectly horrified, and accablé—'pon honor—at finding myself inadvertently involved in a discussion with Venders of Lavender and Pomatum, and really fear it will be impossible for me to escape from the *Fræez*, without contamination. 'Fore Gad, I believe I smell of Bear's Grease already!

Pray, Sir, oblige me by telling Messrs. TULLOH and Co. in reply to their Letter, which appeared in the JOURNAL of this morning, that I am under the necessity of begging they will not suffocate me with any further call for names, &c. This is exceedingly vulgar, I assure you, and I must beg to be pardoned for declining to comply with their request on the present occasion. I should really wish to see some better reasons advanced, in the first place; and I should also like to be informed, what use Messrs. T. and Co. propose to make of the information, if given. I wrote my first Letter on this subject in agony of spirit, on discovering that I had been perfuming myself, with some villainous stuff that BRISTOW never made; and I hoped that the notice given of my knowledge of the fraud, would tend to prevent any repetition of the offence. I have no wish to injure the reputation and prospects of the Delinquent, and still less have I any inclination to appear in the Witness's Box in the Supreme Court, whither, for aught I know to the contrary, these high-minded Agents of Mr. BRISTOW's might drag me.

They must, therefore, I repeat, excuse my not finding it exactly agreeable to comply with their request; but I comfort myself in giving this negative by the reflection, that the object of Messrs. TULLOH and Co. has been fully attained, notwithstanding, and that they have through my means, had an opportunity of informing the Public, not only that they are the Agents of Mister BRISTOW, but that they have an Investment from him just on the point of being landed! a piece of information evincing at least as much regard for the interest of *Ourselves* and Co. as for those of either honest Mister BRISTOW, or the community at large; at least so it smells to the delicate olfactories of an Exquisite, who is

Yours exceedingly,

April 19, 1822.

HONEY SUCKLE.

NOTE.

We have authority to state that the Native Engraver employed on the fabricated Labels, alluded to in the first Letter of HONEY SUCKLE, is named RANCHUND ROY; and although he may be pardoned for pursuing the exercise of what may appear to him an honest calling; yet those who employ him are deeply responsible for any misapplication of his talents. The same reason that influences our Correspondent—a dislike to be the author of injury to any Individual, induces us to exercise forbearance on the present occasion;—and we hope we may have no occasion to speak more plainly on the subject.—Ed.

Sailor's Services at the Late Fire.

SIR, To the Editor of the Calcutta Journal.

I was much gratified this morning in reading an account of the exertions used by the individuals at the Fire on Sunday last, on the Premises of Mr. Laprimaudaye, and I have no doubt but they were highly gratified and fully compensated at seeing the flames crushed by their exertions; but would it be doing justice to our honest and hardy Tars not to give them their due? as I understand, and from undoubted authority, that the whole of the liberty men that were on shore from the HENRY PORCHER, Captain Cunningham, and other Ships, were most active in tearing out the Bales of Cotton and subduing the flames. A Police Officer went alongside of the HENRY PORCHER and requested the Commanding Officer to allow the remainder of the Crew to come on shore to assist; when such was the eagerness of the men to hasten to the scene, that in jumping over the Ship's side into the boat one man was seriously hurt, and is now in the sick list.

My motive for wishing this to be made public is, that all parties may have their due praise. I recollect a similar instance when the Premises of the same unfortunate Gentleman were on fire on a former occasion, that the Seamen from the different Ships in the River were the leading characters in rendering the assistance required. It should also be added to the credit of the Seamen that were present, that every man repaired on board his own Ship, as soon as the flames were extinguished.

Calcutta, April 16, 1822.

A FRIEND TO JACK TAR.

Sale of Good Things.

Astride his cheese, SIR MORGAN might we meet;
And WORLDLY crying coals from street to street,
Whom with a wig so wild, and mien so maz'd,
Pity mistakes for some poor Tradesman craz'd.
Had COLEPEPPER's whole wealth been hops and hogs,
Could he himself have sent it to the dogs?

SIR, To the Editor of the Calcutta Journal.

I see by the Advertisements and Public Notices accompanying your Paper, that we are to be regularly supplied with Beer, Abbott's—and some portion too of good Hodgson, through a most respectable quarter; and we may hope, therefore, by the bye, to be able to procure, through the same channel, a thousand excellent things, such as, Oilman's Stores, Confectionary, &c. &c. and then we shall have no further occasion to resort for our Supplies, either to Wine Merchants, or any of the various Godowns and Shops in King's Bench-Walk, Tank-Square, Loll-Bazar, Cossitollah, or the China-Bazars, as we should thus be able so easily to lay in our whole stock of wants out of a single Warehouse, and run, I dare say, very little hazard of being provided with inferior or spurious Supplies, such as we too commonly receive. But, since all India is likely now to be so well furnished with "Drinkables," (if not yet with all the "Entables" of Europe) advertised for sale in Calcutta, by gentlemen in the Honorable East India Company's Civil and Military Services, I think, it would be wise for most of the Wine Merchants and Tradesmen dealing in the like things, to shut up their Shops, and either retire to the land whence they came, or seek to gain their bread by some other pursuit in this country, rather than continue to retail Wines, Liquors, Beer, Cheese, &c. &c. in spite of such great and powerful opposition. It is pretty clear, I think, they have not been able for a long time past to sell much Madeira, from this being retailed by the Military Paymasters, &c. all over the country, and from whom, though Brandy, Gin, Beer, &c. are not said to be procurable, yet if not from those, we know we can get all such like good articles from similar depôts, which are and may be kept supplied from the Warehouse alluded to, and which probably may become the fountain of all good cheer. But I am not jesting, and therefore in conclusion must say, I cannot help feeling a little for the Wine Merchants and Tradesmen in Calcutta, as well as in the Interior, who may suffer by the late arrangements; however, I hope they may not be unable to find some other profitable pursuits under this extensive and liberal Government.

Benares, March 25, 1822.

UN BON VIVANT.

Robert Burns.

Written on occasion of the Anniversary of his Birth-day being celebrated at Sheffield, March 8, 1820.

What bird in beauty, flight, or song,
Can with the Bard compare,
Who sang as sweet, and soared as strong,
As ever child of air?

His plume, his note, his form, could Burns,
For whim or pleasure change;
He was not one, but all by turns,
With transmigration strange.

The Blackbird, oracle of Spring,
When flew his moral lay;
The Swallow, wheeling on the wing,
Capriciously at play:

The Humming-bird, from bloom to bloom
Inhaling heavenly balm;
The Raven in the tempest's gloom;
The Halcyon in the calm:

In "auld Kirk-Alloway," the Owl,
At witching time of night;
By "bonnie Doon," the earliest fowl
That carol'd to the light.

He was the Wren amidst the grove,
When in his homely vein;
At Bannockburn, the Bird of Jove,
With thunder in his train:

The Woodlark in his mournful hours;
The Goldfinch in his mirth;
The Thrush, a spendthrift of his powers,
Enrapturing heaven and earth:

The Swan in majesty and grace,
Contemplative and still;
But roused—no Falcon in the chase
Could, like his satire, kill:

The Linnet in simplicity;
In tenderness the Dove;
But more than all beside, was he
The Nightingale in love.

Oh! had he never stoop'd to shame,
Nor lent a charm to vice,
How had Devotion lov'd to name
That Bird of Paradise!

Peace to the dead!—In Scotia's choir
Of minstrels, great and small,
He sprang from his spontaneous fire,
The Phoenix of them all!

Sheffield, March 4, 1820.

J. M.

Commercial Reports.

(From the Calcutta Exchange Price Current of Thursday last.)

Note.—It being difficult to quote with preciseness the prices of the following Articles, the mode of stating generally, whether they are at an advance or discount, has been adopted, as being sufficient to give a tolerably correct idea of the Market.—The Exchange being at Par.

References.—(P. C.) Prime Cost of the Article as Invoiced at the Manufacturer's prices, exclusive of Freight and Charges.—(A.) Advance on the same.—(D.) Discount.

Birmingham Hard-ware,.....	10	a	20 per cent. D.
Broad Cloth, fine,.....P. C.	5	a	0 per cent. A.
Broad Cloth, coarse,.....	10	a	0 per cent. D.
Flannels,.....P. C.	0	a	5 per cent. A.
Hats, Bicknell's.....	30	a	40 per cent. A.
Cutlery,.....P. C.	10	a	25 per cent. A.
Earthen-ware,.....	25	a	35 per cent. D.
Glass-ware,.....	15	a	20 per cent. A.
Window Glass,.....	5	a	10 per cent. A.

Post Office Delays.

To the Editor of the Bombay Courier.

MR. EDITOR,

You'd confer an infinite obligation on many of your Subscribers by bringing to the notice of the Postmaster General the way in which his department is conducted in parts of Guzeratt, where it is a most common occurrence to forward letters directed to "Camp Deesa," on to Kattywal, by which a delay of from 10 to 12 days takes place, greatly to the annoyance of those concerned, who get Bombay letters in 17 or 18 days instead of 7.

The neglect complained of, I have every reason to suppose originates at Barodra, through the stupidity I presume of the Parvoe who conducts the Post office duties.

Camp on the Runas }
near Deesa, March 20, 1822. }

Your's obediently,

BONES.

Death of General Full-Batta.

To the Editor of the Bombay Courier.

MR. EDITOR,

It is with the greatest grief I announce to you the very serious and alarming illness of that highly respected and much adored old Officer, General Full-Batta. It is perhaps a proof of the insalubrity of India of late, that even the Deccan air cannot save him: he was once in a dangerous way at Baroda, but having left it for the Deccan, it was surprizing how much the climate agreed with him: but alas! after gaining many glorious battles and splendid victories and not leaving an enemy of his country to subdue, the gallant old General has fallen a victim it is supposed to inaction; and his medical attendants declare cannot possibly survive the 1st of April. I am in too much grief, in common with all my Brother Officers, to write you more at present, but should his case, in spite of all our hopes, prove fatal, you may rely on a slight sketch of his character for your obituary.

Believe me miserably yours,

ONE OF THE MANY KNIGHTS OF THE

RUEFUL COUNTENANCE.

Poonah, March 27, 1822.

P. S. Pray assure your readers that the climate now is sadly changing for the worse.

Shipping Departures.

BOMBAY.

Date	Names of Vessels	Flags	Commanders	Destinations
Mar. 28	Flora	British	J. Sherriff	Cochin
28	Salhie	Arab	Said Cauder	Muscat

Stations of Vessels in the River.

APRIL 19, 1822.

At Diamond Harbour.—ST. THIAGO MAIOR (P.) and MARCHIONESS OF HASTINGS, inward-bound, remain.—WINDSOR CASTLE, on her way to Town.—LADY FLORA, and NERBUDDA, inward-bound, remain.—H. C. Surveying Ship MERITON, passed down.

Saugor.—H. M. S. GLASGOW, and MAHOMED SHAW, gone to Sea.

Extracts from the Report of the Ship NERBUDDA, Captain Patrick, from Bombay the 14th of January, and Madras the 11th of April.

On the 11th of April, passed His Majesty's Frigate supposed the TOPAZE, standing to the southward, she having left Madras on the day before us. In the evening of the same day parted Company with the LORD HUNGERFORD, from England and New South Wales, she left Madras with us bound to Eskapelly to load with Salt.

Passenger from Bombay.—Mr. J. Brown.

Marriage.

At Tenby, Captain STOPFORD, R. N. to Mrs. COCKBURN, relict of the late A. COCKBURN, Esq. of Calcutta.

Birth.

At Vepery, on the 3d instant, the Wife of Mr. ROBERT HARVEY, Private Tutor, of a still-born Son.

Deaths.

At Belvedere, on the 24th ultimo, at the age of 46, CHARLES SHURBICK, Esq. of the Civil Service on that Establishment.

At Dindigul, on the 22d ultimo, at the house of Adjutant PAYNE, of the 4th Native Veteran Battalion, WILLIAM ALEXANDER FOWLER, aged 8 years and 6 months.